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THE ETYMOLOGY OF MOHEL, CIRCUMCISER.¹

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Circumcision² is practiced by about 200 millions, *i. e.* nearly one-eighth of the entire population of the world, the aggregate number of all the inhabitants of our planet amounting to about 1520 millions. This ancient rite is still observed, not only by the Jews and the Mohammedans, but also by a great many African tribes, Australians, certain Malay and some American Indian tribes. In the Temple legend explaining the origin of circumcision, which we find in the fifth chapter of the Book of Joshua, enlarged by a number of successive harmonizing additions,³ the oldest stratum,⁴ *i. e.* the Judaic document (about 850 B. C.) states: At that time JHVH said to Joshua: Make thee stone-knives, and circumcise the Israelites; and Joshua made him stone-knives, and circumcised the Israelites at the Hill of the Foreskins. After the whole population had been circumcised, they remained there in camp till they were healed. JHVH said to Joshua: This day have I rolled off from you the reproach of Egypt; and the name of that place was called Gilgal and so remains to this day.³

Among certain Polynesian and African tribes circumcision is, as a rule, performed in a special locality, and the circumcised are kept apart from the rest of the tribe before and after the operation. In the same way it would seem that the ancient Israelites, at least the tribe of Benjamin or some of its clans, performed the

rite of circumcision (which probably marked the initiation into manhood and the acquirement of the full rights of citizenship) at the ancient sanctuary of Gilgal, and the circumcised remained there till they were healed. The foreskins were buried there;⁵ hence the name Hill of the Foreskins.

The employment of a stone-knife for the purpose of circumcision represents a survival of the stone age, just as the use of the primitive ram's horn (Heb. *shofâr*) in the service of the modern synagogue is the continuation of an ancient usage. The Egyptians performed circumcision with stone-knives. In Egypt circumcision was regarded as a mark of civilization, just as shaving in Rome from the time of Scipio Africanus (about 200 B. C.) to the time of Hadrian (about 100 A. D.) the *barba promissa* being, among the upper classes, a sign of mourning. By the institution of circumcision at Gilgal the *reproach of Egypt* (that the Israelites were unclean,⁶ because uncircumcised) was *rolled away*. The expression גללתי *gallôthi* *I have rolled away* represents a popular etymology of the name Gilgal, just as the explanation of the name Babel as meaning *confusion* in the legend of the Tower of Babel⁷ or the derivation of the name Purim in the Book of Esther from a word *pûr lot*.⁸ Gilgal does not mean *rolling off*, but it is a reduplicated form of *gal stone-heap*. Numerous cromlechs are still found in Palestine, especially in the region east of the Jordan.

In the ancient legend Exod. 4, 24–26, which is derived from the old Judaic document, we read that JHVH came upon Moses at the halting-place and sought to kill him; but Zipporah took a flint, cut off the foreskin of her son, and touched therewith Moses'⁹ *membrum virile*, saying: Now thou art a 'bloody bridegroom.' Young men were originally circumcised prior to their marriage. The circumcision of infants is a later substitution for the more severe and more dangerous operation at the age of puberty. The Hebrew term for *bridegroom*, חתן *xathân* means originally *circumcised*, and the word for *father-in-law*, Heb. חותן *xothên*: *circumciser*.¹⁰

The modern Hebrew term for *circumciser* is מוהל *mohél*. The post-Biblical verb מהל *mahál*¹¹ is a secondary modification of the Biblical verb מל *mâl*¹² to *circumcise*,¹³ which is a denominative verb derived from מול *môl* *front* = *mâl* = *ma'âl*,¹⁴ from אל *to be in front*;¹⁵ cf. Arab. أول *âuual* *first*.¹⁶ Thus מוהל

mohél *circumciser*, אֵיל aíl¹⁷ *ram*, and אֶתְמוֹל ethmól *yesterday* go back to the same root. The verb מוֹל *to circumcise* is a privative denominative (cf. our *to skin* an animal, *to stone* raisins, *to sprout* potatoes, *to bone* a ham, *to worm* a dog, &c.) meaning *to remove the front*, i. e. to cut off the foreskin, the hood of skin covering the head of the *membrum virile*; cf. our *to cap* = to deprive of the cap and the German *kappen* = French *étêter*; also *to crop* = to take off the *crop* (i. e. top, head) of a plant. Heb. אֵיל aíl¹⁷ denotes the ram as the *leader* of the flock, German *Leithammel* = bell-wether. Heb. אֶתְמוֹל ethmól = Syr. اَئْتَمَل¹⁸ = Assy. itimáli (for ittimáli, intimáli) = ina timáli;¹⁹ cf. Assy. immatíma (Syr. اَعْمَمَ)²⁰ for ina matíma; issurri for ina surri *at the moment* (HW 435. 512); iššāššūmi¹⁹ = ina šālši ūmi = Heb. שִׁלְשֹׁם šilšóm (for the quiescing of the *l* cf. our *half, palm, calf*, &c.). The **N** in אֶתְמוֹל is not prosthetic, as in אֶזְרִי for זֶרַע dirâ' *arm*, but a remnant of the preposition ina which is preserved also in Ethiopic እንደ: enzá = Heb. בְּיָה,²¹ אֶנְבָּל: enbála = בְּבָלִי; cf. below, p. 259, l. 20. In Syr. اَمْنَصَبَ (اَسْتَقْدَر)²⁰ *last year*, on the other hand, which is a compound of اَمْنَصَبَ year²² and مَضَى *past* (cf. Arab. اَمَّا اَوَّل 'āman āuuala *last year*) the **N** is prosthetic, just as in اَمَنَّ he *drank*, &c.²³ For اَمْنَصَبَ²⁴ *next year* (lit. *for the revived*, part. pass. Aphel of مَضَى; see Crit. Notes on Daniel, SBOT, p. 28, l. 14) cf. Heb. פֶּעַת הַיָּה Gen. 18, 10. 14; 2 K 4, 16. 𐤒 renders in Gen. 18, 10. 14 correctly εἰς ὥρας, i. e. *next year* (Plut. *Pericl.* 13); in 2 K 4, 16: ὥς ἡ ὥρα ζῶσα; but 𐤓 has in Gen. 18, 10. 14: *vita comite*, and in 2 K 4, 16: *si vita comes fuerit*.

Assyr. timálu means originally *front*, then *past*, just as Assy. maxru and Heb. קֵדָם mean *front* and *past*, while Assy. arkatu = יֵרֵכָה, Heb. אַחֲרִית, Eth. ደጽ: dëxr mean *back* and *future*.²⁵ The final *m* in Eth. ጥጣል: tēmālēm is a remnant of יוֹם iôm *day*, just as Heb. שִׁלְשֹׁם šilšóm is a compound of יוֹם *day* and שָׁלֹשׁ *three*, Assy. ina šālši ūmi or contracted: iššāšūmi;¹⁹ cf. above, l. 13.

While אֶתְמוֹל, tēmól *yesterday* means originally *front* in the sense of *past*, אֵיל aíl¹⁷ *ram* means 'fronter' in the sense of *leader*, and מוֹהֵל mohél *circumciser*: 'fronter' in the privative sense of removing the front, i. e. cutting off the foreskin.

Notes.

(1) Presented at the meeting of the American Oriental Society, April 18, 1906.

(2) Cf. H. H. Ploss, *Geschichtliches und Ethnologisches über Knabenbeschneidung* (Leipzig, 1885); W. Ebstein, *Die Medizin im Alten Testament* (Stuttgart, 1901) pp. 152–157; Carl Alexander, *Die hygienische Bedeutung der Beschneidung* (Breslau, 1902).

(3) See the translation of *Joshua* in the Polychrome Bible (New York, 1899) p. 7 and the explanatory notes on pp. 61. 62.

(4) See Joh. Hollenberg in *Theol. Studien und Kritiken*, 1874, pp. 493 ff.; Stade, ZAT 6, 133.

(5) The Wakikuyu bury the foreskins; the circumciser digs holes in the ground with a pointed stick, and then the foreskins are buried in front of the circumcised; see ZAT 6, 140.

(6) Cf. Gen. 43, 32; Herod. 2, 41. Arab. طاهر *ṭāhara* to circumcise means originally to cleanse, to purify (ZAT 6, 134, n. 1). In the Old Testament, circumcision symbolizes purification, and ערלה *'orlāh* (plur. ערלות = Assyr. *urulāti*; cf. HW 533^b, below) is synonymous with impurity and imperfection.

(7) Cf. Stade, *Reden und Abhandlungen* (Giessen, 1899) pp. 274–280.

(8) See my address on Purim in the *Journal of Biblical Literature*, vol. 25 (1906) part 1.

(9) According to Eduard Meyer's suggestive paper *Die Mosesagen und die Lewiten* (Berlin, 1905) p. 5 (Proceedings of the Royal Academy of Berlin, June 22, 1905) the suffix in לרגליו *to his feet*, which is a euphemism for *membrum virile*, refers, not to Moses, but to יהוה; this interpretation, however, seems to me impossible. יהוה is wroth, because Moses had not been circumcised before his marriage. Zipporah touches Moses' *membrum* with the bloody foreskin of her son, so that Moses looks as though he had just been circumcised, like a 'bloody bridegroom.' יהוה is deceived by Zipporah's stratagem and forbears to slay Moses for the non-observance of the prescribed tribal rite.

(10) See my remarks in vol. 3 of this JOURNAL (January, 1887) p. 108, n. 4.

(11) The term מדהול (Is. 1, 22) in Isaiah's preaching of repentance during Sennacherib's invasion (B. C. 701) is not connected with the post-Biblical מדהול *to circumcise*. The meaning *vinum castratum* (Duhm, Marti, Ges.-Buhl¹⁴)* is impossible. Castration and circumcision are two very different operations, and circumcision cannot symbolize deterioration; see above, n. 6. Barth's combination of מדהול with the Talmudic מדהול, which has been adopted by Nöldeke and Cheyne, is preferable. But we must not read מדהול (Cheyne: *thick juice*) instead of מדהול, or בלול, following מיערב במיֵּא, 3 *mixtum est aqua* (א^v οἱ κάπηλοι σου μίσγουνσι τὸν οἶνον 3 *مستحمم خلطت*); במים מים is

*Hitzig, *Die prophetischen Bücher des AT* (Leipzig, 1854) p. 2, translated: *Dein Silber ist Schlacke geworden, dein Wein entmannt durch Wasser*.

an explanatory gloss. מוהל means *dreggish, feculent, ropy, amurcous*;* cf. Lat. *amurca* (or *amurga* = ἀμόργη) and our *marc* (= French *marc de raisins, marc de café*) i. e. the refuse matter which remains after the pressing of wine, fruit, &c. (German *Trester, Treber; Wein-trester, Oliventrester, &c.*). The primitive meaning of מוהל is *sedimental*, from מהל (Syr. ܡܗܠ) to *subside* = נהל to *rest*; see above, p. 199. The Talmudic term מוהל (also מוהל)** means especially *crude olive oil* before it is separated from the water and the settlings (dregs of olives, marc; Syr. ܡܗܠ, † modern Greek μούχλα). It is also used of the fluid (not pus!) which runs from a putrescent corpse (so, too, Arab. مهل muhl, &c.). For the connection of Syr. ܡܗܠ with مهل and נהל cf. the use of the reflexive stem ܡܗܠ ithbēhīl min in the sense of *having peace from, being no longer harrassed by*; see the discussion of the phrase מְסַבִּיב וַיְנַהֵלם 2 Chr. 32, 22 in § 7 of my paper on נהל to rest (above, p. 197).

(12) See my remarks in this JOURNAL, vol. 20, p. 171, l. 8.

(13) מוהלם in ψ 118 means *I shall make them circumcise*, i. e. we shall force them to (embrace Judaism and) submit to circumcision: We might say *we will trim them* (German *zurechtstutzen*). Antiochus Epiphanes (175–164 B. C.) had prohibited this rite (1 Macc. 1, 48) but the Maccabean prince Johns Hyrcanus (135–104 B. C.) and his son and successor Aristobulus whose coronation is glorified in ψ 2 (see this JOURNAL, vol. 21, p. 139, l. 3) imposed circumcision upon the Idumeans and the Itureans (i. e. the inhabitants of Northern Galilee); see Jos. Ant. xiii, 9, 1; 11, 3. Psalm 118 was written in 142 B. C. (AJSL 20, 170, n. 55; 21, 145, n. 43).

(14) According to Lagarde, *Probe einer neuen Ausgabe der lateinischen Übersetzungen des Alten Testaments* (Göttingen, 1885) p. 48 מוּל stands for māl = má'al = מַאֲלָה *phallus*, from אלה, just as we have מעל = מעלה, מען = מענה, &c.† The verb אלה means *to make oath*, so that מַאֲלָה or מַאֵל, according to Lagarde's explanation, would mean *place or instrument of making oath* (cf. שִׁים־נָא יָדְךָ תַּחַת יְרֵכִי; Gen. 24, 2; 47, 29). This derivation is impossible.

(15) See my paper *Zur assyrischen Nominallehre in Beiträge zur Assyriologie*, vol. 1, p. 172^b. Just as מוּל to *circumcise* is a denomina-

* In Germany ropy wine is called *lang, zäh, weich, ölig, schleimig, fadig*. The Latin term is *vinum feculentum*. Cf. my paper cited below, p. 260, at the end of n. 3.

** Cf. Noldeke, *Mandäische Grammatik*, p. 59.

† Syr. ܡܗܠ is pronounced مُغَلّ, with غ for خ = ه; cf. Assy. *raggu evil* = Heb. רע; Eth. ብል፡ baql mule for بعل baḡl, ܠܚܒܐ: rēxba to *hunger* = رغب rāḡiba = رعب; Assy. ܩܚܪܐ small = صغير ḡaḡīr = צעיר; see KAT², 515, l. 6; GGN, Ap. 25, 1883, p. 93, n. 7; Crit. Notes on Kings (SBOT) p. 175, n. †.

‡ Cf. also אֵל for אֱלֹהִים, הָלַךְ for הִלָּךְ; contrast Crit. Notes on Leviticus (SBOT) p. 30, l. 39. See also below, p. 261, n. 18.

tive verb based on בָּרַח = בִּאֵחַל, a derivative of אָחַל, so the Arabic verb מָאן māna *to provision* is derived from مَوْنَةٌ mûne = مَوْنَةٌ ma'ûne *provisions*, a derivative of أَوْنٌ. This Arabic stem means *to be comfortable, to rest* (أَنْ عَلَى نَفْسِهِ يَوْنٌ أَوْناً إِذَا رَفَقَ) * so مَوْنَةٌ ma'ûne (or مَوْنَةٌ mûne) means originally *refreshments*; cf. § 6 of my paper on נָחַל *to rest* (above, p. 196). The verb מָאן corresponds to our colloquial *to refresh* = to lay in a fresh stock of provisions. To *refresh* means also *to restore vigor*, give new strength. Heb. אָוֶן therefore means *vigor, virility*; it means also *wealth*, i. e. *comfortable, easy circumstances* (Arab. أَوْنٌ aûn). For the contraction of مَوْنَةٌ ma'ûne to مَوْنَةٌ mûne cf. בִּיאֵחַל for בִּיאֵחַל; see Crit. Notes on Kings (SBOT) p. 201, l. 25. The אָוֶן in בִּיאֵחַל is the conjunction *u*, and; cf. אָוֶן for אָוֶן; see AJSL 19, 9; Crit. Notes on Kings (SBOT) p. 118, l. 1.

On p. 81 of my paper cited below, p. 260, n. 8, I have pointed out that Arab. مَانَةٌ má'ne *umbilical* or *hypochondriac region, peritoneal fat* is identical with Assyr. mûnu (written munnu) and Syr. عَنَافٍ mānāi gāuūā *internal organs, bowels*. Aram. מָאנָא mānā = mā'nā, stem אָנִי; cf. Heb. אָנִי vessel = ship; Assyr. unûtu, pl. unāti, *implements*. The Arabic verb مָאן má'ana *to hit in the umbilical &c. region* is, of course, a denominative verb just as מָאן māna *to provision*. Arab. مَنَّةٌ ma'inne *sure sign* means originally *haruspication*.

Another denominative verb derived from a noun with prefixed *m* is Arab. مَثَنٌ máthina *to have an affection of the bladder* (incontinence of urine, &c.) from مَثَانَةٌ mathâne *bladder*, lit. *place or organ of urinating* (stem שָׁתן). For בִּשְׁתִּין בָּקִיר, which should be pointed בָּקִיר בִּשְׁתִּין (so Simonis, 1757; cf. Geiger, *Urschrift*, p. 410) see Crit. Notes on Kings, p. 166, l. 31. The Hithpael means *to relieve oneself* of urine. Heb. בִּשְׁתִּין בָּקִיר is an expression like the German *Hosenscheisser* = a small boy;† it denotes a *little boy* (RV *man child*; but AV *that pisseth against the wall*) who urinates in this indecorous manner instead of *covering his feet* (i. e. squatting on his heels, sitting close to the ground), as a grown up person would do. Herod. 2, 35 says of the Egyptians: οὐρέουσι αἱ μὲν γυναῖκες ὀρθαί, οἱ δὲ ἄνδρες κατήμενοι. The correct explanation that בָּקִיר בִּשְׁתִּין denotes a small boy, was given

* The stem means also *to be uncomfortable*; cf. Crit. Notes on Kings (SBOT) p. 270, l. 30. The noun مَوْنَةٌ ma'ûne means therefore also *discomfort, trouble* (like Heb. אָוֶן aûn, syn. עָמַל) e. g. in the Paris edition of the Travels of Ibn Batûtah, vol. 2, p. 399; لعظم المونة li'izām el-mú'nē (or better ma'ûne) *owing to the great trouble* (involved) in it. Arab. نَحَاحَةٌ nahāḥe means both *liberality* and *stinginess*. The Biblical name Noah may be connected with this word; cf. n. 23 of my paper cited in n. 8.

† In some parts of Germany the term *Schisser* is used in the same way, and the people who use it are entirely unconscious of the real meaning of the word, just as we do not hesitate to use the word *shyster* or the verb *to cheat* (= French *chier*); see my paper cited below, p. 260, at the end of n. 3.

by Louis de Dieu, of Leyden (1590-1642); see also the seventh edition (Leipzig, 1868) p. 905 of Gesenius' Heb. lexicon, edited by Dietrich; contrast edd. 11-14. \mathfrak{E} renders: οὐρῶν πρὸς τοίχον, \mathfrak{J} *mingens ad parietem*; but \mathfrak{T} מִדַּע יָדַע, i. e. *sexually mature, male adult*, מִדַּע = *sexual intercourse*; cf. Assy. lamādu in Harper's *Code of Hammurabi* (Chicago, 1904) p. 54, ll. 69. 75. 6. \mathfrak{S} has ܠܐܠܐ ܠܐܠܐ in 1 Kings 14, 10; 16, 10; 21, 21 (cf. *Gregorii Barhebraei gesta* in Røediger's *Chrestomathia Syriaca*, third edition, Halle, 1892, p. 48, l. 10) but in 1 S 25, 22. 34 we find ܠܐܠܐ , which may be a corruption of ܠܐܠܐ , ܠܐܠܐ . The Ethpeel of ܠܐܠܐ is ܠܐܠܐ , but cf. ܠܐܠܐ = ܠܐܠܐ &c. Jensen, KB 6, 140, l. 7 explains uš-tin (NE 14, 7) as a transitive(!) Ifta'al of ܠܐܠܐ (= *to bepiss*). This is just as impossible as his idea (l. c. p. 436) that מִשְׁחָן בָּקִיר in מִשְׁחָן בָּקִיר is an Assyrian loanword.

(16) Some derive ܐܘܢܐܠܐ auṇalu from ܐܠܐ uá'ala (auṇalu=au'alu); see Wright-De Goeje, vol. 1, p. 260, B. Cf. Heb. הוֹאִיל *to accept, be willing, undertake, resolve*, lit. *to front, to face*; in the same way Assy. maxāru means *to front, to encounter, and to receive, to accept*; cf. Arab. قَبِل qúbul *front* and قَبِل qábila *to accept*. Heb. הוֹאִיל, however, may be derived from ܐܠܐ , just as we have הוֹרִישׁ from בֹּרֵשׁ. The stem ܐܠܐ uá'ala means *to flee, escape, take refuge*. It is more natural to assume that ܐܘܢܐܠܐ auṇalu stands for á'ualu.

(17) For the monosyllabic pronunciation aīl (like our *aisle*, German *eil*) not áyil, see *Johns Hopkins University Circulars*, No. 163, p. 70b; Sievers, *Metrische Studien* (Leipzig, 1901) pp. 232-286; contrast ZDMG 58, 523.

(18) Also ܠܐܠܐ and ܠܐܠܐ (Nöldeke, *Syr. Gr.*², § 155, B). The final ܐ (which is silent; cf. Nöldeke², § 50, A, 5; Brockelmann², § 33) represents the old genitive ending, dependent on the prefixed preposition in = Eth. en in ěn-zá and ěn-bála. Syr. ܠܐܠܐ is more frequent than ܠܐܠܐ . Note Marc 5, 41: ταλιθα κουμ, var. κουμ; see vol. 1 of this JOURNAL, p. 106, and vol. 20, p. 159 (*ad Exod.* 15, 2).

(19) Cf. ZA 11, 352; 14, 346; 17, 389.

(20) The final ܐ is silent; cf. above, n. 18.

(21) Instead of ěn-zá we find in Ethiopic also ba-zá; see Dillmann's grammar, second edition, p. 371, 9. En-zá means also *in spite of this, although*; cf. Heb. בְּזֹאת bē-zôth Lev. 26, 27; ψ 27, 3. See Dillm.², p. 371, l. 3 (contrast *ibid.* p. 427, below). Heb. וְבָזָה u-vazê Est. 2, 13 may mean *and then* (\mathfrak{E} καὶ τότε) = Eth. ěm-zě (Ges.-Buhl¹⁴, *alsdann; andere: wann* (or *and thus, in this condition*, i. e. after having been treated with cosmetics for twelve months. But וְבָכָה u-vě-khén Est. 4, 16 (\mathfrak{E} καὶ τότε) = does not mean *then* (Ges.-Buhl¹⁴, *so, so dann*) but *thus*, i. e. after having fasted for three days and three nights; so, too, Eccl. 8, 10, although \mathfrak{E} has again καὶ τότε; see my translation of Ecclesiastes (Baltimore, 1905) p. 14.

(22) Heb. שנה *year*, Assy. šattu (for šantu) means originally a *change* (of seasons) = a full round of seasons, i. e. the tropical year, the interval between one vernal equinox and the next. For the connection of שנה *year* with the name of the Moon-god, שך (ZA 7, 177, n. 1) and the Assy. word for *female*, sinništu (for šin-niš, i. e. *month* + *sick*) see Crit. Notes on Kings (SBOT) p. 270, l. 24.* Šin *moon* (i. e. originally a *change of the moon*, the beginning of a new monthly revolution) is a biconsonantal noun like ilu *god*, idu *hand*, išu *existence*; while šattu is a biconsonantal feminine like amtu *handmaid*, qaštu *bow*, šaptu *lip*. Assy. šattu (=šantu) means *year*; šittu (=šintu) *sleep*, šuttu (=šuntu) *dream*; the meaning of šettu (S^b 146) is uncertain (fem. of šedu?).† Cf. nāru *river*, nīru *yoke*, nūru *light*, neru = 600; šāru *wind*, šīru *flesh*, šūru *bull*, šeru (שחר) *morning*; see vol. 1 of this JOURNAL, p. 178, n. 3.

(23) See Nöldeke, *Syr. Gr.*², § 51; Brockelmann², § 70; cf. Heb. שְׁתַּיִם štai'im for אֲשֵׁתַיִם (Ges.-Kautzsch²⁷, § 97, b, n. 1).

(24) Also حَنْس and حَنْس (Nöldeke, *Syr. Gr.*², § 155, B).

(25) See my *Sumerische Familiengesetze* (Leipzig, 1879) p. 15, n. 3.

*Assyr. šin *moon* seems to be the first part of Arab. سِنَار sinimmār *moon*, &c. If the word were ultimately Babylonian, we might combine the second part with Assyr. amāru *to see* = Ethiopic ammāra *to show*. This stem appears in Arab. اِمَارَة imāra and تَوْسُر tu'mūr *sign, way-mark*. In Jer. 31, 21:

הַצִּיבִי לָךְ צִנְנִים שְׂמִי לָךְ תַּמְרוֹרִים
שְׁתִּי לְבָבָהּ לְמַסָּלָה דֶּרֶךְ הַלְכָתִי שׁוּבִי

we must read תַּמְרוֹרִים instead of תַּמְרוֹרִים; the second ר is due to dittography; for ר = ר cf. AJSL 20, 158, l. 8 from the bottom. & τριμωρίαν read תַּמְרוֹרִים (from מֶרֶז); see Cornill, *Das Buch Jeremia* (Leipzig, 1905) p. 340. This תַּמְרוֹרִים *way-marks, guide-posts*, however, must not be combined with תַּמָּר *palm*; it is a derivative of אָמַר, just as תַּיִמְרוֹת עֵשֶׂן = תַּיִמְרוֹת (cf. תַּיִמְרוֹת, הַיִּצְוֹן, רָאשׁוֹן, הַיִּצְוֹן) and תַּיִמְרוֹת stands for תַּאֲמִירוֹת (ZA 3, 60, n. 1) = ta'murāti; cf. מִאֲסִירוֹת for מִאֲסִירוֹת = ma'sirāti. For תַּמָּר in the interpolation Jer. 10, 5 point תַּמָּר, and for תַּמָּר in the post-Exilic addition Jud. 4, 5: תַּמָּר. Assy. temēru (HW 710, below) may stand for ta'māru. For הַיִּצְוֹן = הַיִּצְוֹן see *Beiträge zur Assyriologie*, vol. 2, p. 362, n. †; cf. Ges.-Kautzsch, § 27, w.

†See JAOS 24, 289, l. 3. The word may be identical with šittu = šuttatu, from šatātu *to be narrow, oppressed*.